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HISTORICAL SKETCH
OF THE
ZULU MISSION,
IN SOUTH AFRICA,
BY
REV. WILLIAM IRELAND:
AS ALSO OF THE
GABOON MISSION,
IN WESTERN AFRICA.

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SKETCH OF THE ZULU MISSION.



THE FIELD.

THE Zulu * Mission of the American Board is among the natives who inhabit the British colony of Natal, which lies on the south-eastern margin of Africa, from 800 to 1000 miles beyond the Cape of Good Hope, between the 28th and 31st parallels of south latitude, and between the 28th and 31st meridians of east longitude. It has a seaboard upon the Indian Ocean of about 160 miles, and extends inland from 150 to 250 miles, containing an area of about 18,000 square miles. On the north-east, and separated from Natal by the Utugela River, lie the territories of Umpandi, the great Zulu chief. This is usually called the "Zulu Country," to distinguish it from Natal; and it is from this region, chiefly, that the Zulus of the colony have come. On the south-west we find a territory, somewhat larger than Natal, inhabited by small tribes of the widely-extended Kafir family, of which the most important and powerful is the Amaponda tribe, under an old and peaceably-disposed chief, named Ufaku. Thence, looking westward, lie British Kaffria and the British colony of the Cape, comprising a territory some 600 miles in length by about 300 in width, and embracing a European population of from two to three hundred thousand, besides an indefinite number of native tribes.

The inland boundary of Natal is a lofty and precipitous range of mountains, called by the natives Kahlamba. They have an elevation of some 6000 feet above the ocean, and rise some 2500 feet from the plains at their base. Towards the summit, they present a perpendicular face of bare rock for several hundred feet; and their general appearance is that of a stupendous wall, built by nature for the purpose of shutting in Natal from the interminable regions which lie beyond. At the immediate foot of these mountains, the country has an elevation of some 3500 feet above the sea. Thence to the Indian Ocean, the descent is made by three successive steps or terraces, the

* In this essay, the vowels in all names of persons and places of Zulu origin have the following value, viz. :—

a = *a* in the English word father.

e = *a* " " late.

i = *i* " " ravine.

o = *o* " " note.

u = *oo* " " boot, or pool.

dhl and *hl* have no equivalents in English.

hl = *ll* in Welsh.

highest of which lies fifty miles back from the coast. The next or intermediate terrace has an average breadth of about twenty miles, and an average height of about 2000 feet. The last or lowermost of these terraces is fifteen miles wide, and 800 feet high. Continuing our journey from the interior towards the sea, we come to a region of luxuriant foliage, some fifteen miles broad, and skirting the Indian Ocean the entire length of the colony. This constitutes the coast district, and in it most of the American missionaries are located.

The shore line of Natal, with a single exception, is unbroken. The sea makes its only encroachment at the Bay of Port Natal, and the land makes its only encroachment in the bold promontory, nearly 300 feet high, which forms the outer margin of the bay, and which shuts in a spacious land-locked harbor, the prospective importance of which is enhanced by the fact that it is the only harbor for more than 500 miles in South-eastern Africa. There are numerous rivers and small streams in Natal; and this fact, taken in connection with the rapid descent of the country from the mountains to the sea, leading to a corresponding movement of these streams, accounts in large measure for the remarkable salubrity of the climate. In this respect Natal is highly favored, especially when compared with countries lying in the same latitude. It is thought that there are no severe diseases peculiar to the country; and some who have gone there from colder climates, have gained decidedly in health. The rains occur chiefly during the warmer months; and the winter is usually a protracted period of dryness and sunshine. The average mean temperature of summer has been put down by scientific observers at about 74° Fahr., and that of winter at 64°.

It has already been remarked that the field of the American Mission lies mostly within the coast division of Natal, only three of its twelve stations being more than fifteen miles from the sea. They extend, however, through the entire length of this division, and are conveniently situated with reference to some 40,000 natives. This district approaches more nearly to a tropical country, in regard to its climate and vegetable productions, than any other in the colony. Most of the tropical plants which have been introduced from abroad, are grown upon these coast lands. Thousands of acres have already been devoted to the sugar-cane; and a few years ago some 300 tons of arrow-root were exported in a single season. Coffee is extensively cultivated, and cotton is every year receiving a larger share of attention, both from the white settlers and the natives. Oranges, lemons, limes, bananas, pineapples, and even peaches, are common, and form a good substitute for the fruits of higher latitudes. There is, moreover, a novelty in the general appearance of the vegetation, which soon attracts the attention of the newly-arrived missionary. A prominent feature of the landscape is the grotesquely-formed euphorbia tree, which resembles a huge cactus, grown to the height of thirty or forty feet. Another tree, which is peculiar to the country, and adds much to the beauty of the scenery, is a species of wild fig tree, a large evergreen, with broad-spreading branches. It is sometimes termed the Natal banyan. Many of the trees in this part of the country are at times covered with clusters of brightly-colored blossoms; and the groves, jungles, and forests are nearly as green in winter as in midsummer.

THE PEOPLE.

THEIR PHYSICAL CHARACTERISTICS.

A few years ago, a physician residing in Natal published a newspaper article, entitled "*The Kafirs and Us*," which opened with the following somewhat amusing chemical analysis and comparison: "Kafirs have less lime in their bones, less nitrogen in their muscles, probably less iron in their blood, less silica in their hair, and less phosphorus in their brains, than we have. Attentive observers may likewise notice a considerable difference in the color of our respective skins." Whether the *chemistry* of this description is correct or not, the learned will determine. But there is no disputing the last statement. The Zulus have black skins and woolly hair, and yet they have much to distinguish them from the negro of Western Africa. Though some of them have thick, protruding lips, and flat noses, these peculiarities are seldom as marked as in the real negro. On the other hand, it is not unusual to meet with the aquiline nose, straight lip, and square, prominent forehead of the European. Many of the men are tall, finely shaped, and exhibit much intelligence. Indeed, their rounded limbs and expansive chests seem the very embodiment of healthy muscular development. The general aspect of the face is open, gentle, and amiable; and the eye, usually black, has a soft expression, and often sparkles with merry humor.

ETHNOLOGY.

It is supposed that several hundred years ago the entire Kafir family, of which the Zulu is but a branch, came from some locality much higher up the eastern coast of Africa; and it would probably be considered by ethnologists as allied to the Galla branch of the Ethiopic race. The following highly interesting and suggestive remarks, on this general subject, are from the pen of Dr. Mann, a distinguished scientific gentleman living in Natal: "There is one peculiarity which at once distinguishes the Kafir race from the negro variety of dark-skinned Africans—the limbs are singularly small-boned and slender. In young individuals, and especially among the boys, the tapering, delicate arms and hands, and the slim legs and slight feet, are very remarkable, and catch the attention of even the most careless observer. The Kafir organization obviously vibrates between that of the negro and that of a nobler type. The pastoral and nomadic propensities, and the ingrained impatience, of these slim-limbed, agile, and woolly-headed tribes, taken in connection with the fact that they seem to have come originally along the eastern coast of Africa from the north, point toward the possibility that the same law which has been made influential in the evolution of the highly-endowed Anglo-Saxon race, through the admixture of bloods, may also have had to do with the production of the Kafir development, and that the remarkable combination of qualities by which that development is marked, may be attributed partly to an Arab and partly to a negro source. There are certain ceremonies and words in use among the Kafirs which also point to a similar conclusion, on account

of the affinities which they present with doings and language encountered among the Arabs. The word which has become sanctioned by custom, as the general denomination of these tribes of the south-eastern coast, also carries with it a certain amount of force as additional evidence. 'Kafir' means, literally, an unbeliever in the doctrines of Mohammed, and is a term of constant occurrence with the Arabs."

THE NATIVE COSTUME.

The dress of the men, in their wild, native state, consists ordinarily of a very scanty covering about the loins, composed of strips cut from the skins of sheep, goats, wildcats, monkeys, or other fur-coated animals. On special occasions, moreover, they wear a profusion of ornaments, among which may be mentioned a neck-collar composed of the teeth of a lion or wild boar, or the claws of a lion or an eagle. Necklaces are also made of small antelope horns, or fragments of a particular kind of root, or even of the vertebrae of snakes. They have brass ornaments, consisting of armlets, bracelets, and rings for both fingers and thumbs. The young men and women are fond of bead ornaments. They not only wear bead necklaces, but broad neck-collars of the same material, elaborately and tastefully worked in gay colors. They are fond of suspending from the neck square pieces of bead work, wrought in smaller squares, or circles, or crescents, of different-colored beads. Their ears are always pierced with wide gashes; and these, too, are frequently ornamented, sometimes with pendants, and sometimes with ivory or wooden balls. Their ornamented reed snuff-boxes are usually carried in the ear. They wear long strings of beads, of various colors, over one shoulder and across the breast and back, as also girdles or ornaments for the loins, of bright-colored beads as large as marbles. Rich-looking dresses for the men are made out of the bushy part of very large, flowing ox-tails, or of the long, shaggy hair of goats. The every-day costume of the married women is a dressed, well-greased cow-skin, or a cotton blanket doubled so as to reach from the waist below the knees. The young girls and unmarried women wear a sort of fringed apron, about a foot broad. Sometimes they have a slight additional covering for the upper part of the body; but they are oftener seen without anything. The married men generally shave their heads, leaving only a circular strip of hair, which is made, with the aid of a kind of gum, into a polished ring, as black and glossy as ebony. The married women also shave their heads, leaving only a small tuft at the crown, and this is worked up with a kind of red clay into a sort of top-knot. The unmarried people of both sexes usually allow their hair to grow long, and sometimes they dress it with a gummy, fatty preparation, giving it all sorts of fantastic shapes.

DWELLINGS, FURNITURE, AND EMPLOYMENTS.

In building a native village or kraal, a large, round cattle-fold is first made, and inclosed by a strong fence of poles or brush-wood. The dwellings, or huts, which are also round, are then placed in a circular form around this cattle-fold. Then another strong fence is made around the huts, inclosing the

whole, and having but one opening, which is on the same side with that of the central inclosure. The general appearance of the huts is that of an enormous old-fashioned English bee-hive, though somewhat flatter in shape; or they may be compared to low, hollow haystacks. They are from ten to twelve feet in diameter, and from five to six feet high in the centre. The entrance is not more than two feet high, and is oval in shape, being about two feet broad at the bottom. As there is no other opening, it serves the threefold purpose of door, window, and chimney. In constructing a hut, a framework is first made of long, flexible rods or poles, the thicker ends being inserted in the ground, four or five inches apart, while the other ends are fastened to a post in the centre, or to a horizontal pole some five feet in length, which in its turn rests upon two posts in the central portion of the hut. Other small rods are placed transversely, four or five inches apart, and tied together at all the points of intersection, leaving only small square openings. Upon this framework a thick coating of grass is laid and thatched. The floor is made beautifully hard with a species of pot-clay, or oftener, perhaps, with earth taken from the nests of white ants, mixed with cow-dung. Their furniture is of the rudest and simplest kind, consisting of a few earthen pots, a few mats, blankets, wooden pillows, and, perhaps, a few sticks, shields, and spears. The earthen pots are for cooking purposes, or for bringing water, or for holding grain and beer. They have neither tables nor chairs. They sit upon the floor in a squatting posture, and their food is served on a small, square mat, which rests upon the floor. The mats, blankets, and wooden pillows constitute their sleeping accommodations.

The usual *employments* of the men consist in milking and otherwise taking care of their cattle, in building their huts, in clearing and fencing ground for their gardens, and in preparing garments (such as have already been described) for themselves and their wives. Such occupation they regard as sufficiently in keeping with their rank and dignity as men. But they spend much of their time in hunting, in beer-drinking, in smoking, in snuffing, and in downright idleness. All descriptions of menial work, as bearing burdens, digging, hoeing, planting, reaping, grinding, cooking, procuring and cutting all the wood, bringing all the water for family use, are held to be the appropriate employments and accomplishments of the women.

Their *food* consists chiefly of Indian corn, Kafir corn, (a species of millet, called by the natives *amabele*,) and milk; and they use beef, venison, and beer, when they can get them. At their native kraals, they usually eat but twice a day, the principal meal being in the evening. They are capable of consuming enormous quantities, and not unfrequently they gorge themselves to the last degree. This is especially true when they happen to have an abundance of fresh meat.

POLYGAMY.

Prominent among their customs is *polygamy*, the only limit to the number of wives being the disposition and ability of the husband to purchase and pay for them. As in most countries where this practice prevails, the family relation is in ruins, and the sacred institution of marriage is prostituted to the basest purposes. The wife is only one of a number of slaves, and as such is

often treated with the greatest indignity and dishonor. Closely connected with this custom is another, which is at once its root and its stimulus — the *chattelizing* of woman. The father, as he looks upon his daughters, thinks of them *chiefly*, and prizes them *mainly*, in reference to their marketable value, this being apparently the gauge and measure of his affection and regard. They are worth to him *so many head of cattle*. With the price which he receives for his daughters, he expects to purchase other wives; so that a man's social standing depends largely upon his wealth in women. When a girl becomes marriageable, therefore, the highest bidder is generally regarded as the most eligible suitor, — no matter how many wives he may have already, no matter what may be her feelings toward the husband selected for her. Forced marriages are of common occurrence, and they are the fruitful source of cruelty, unhappiness, and crime. It sometimes happens, however, that marriage takes place with the full consent of the female, especially if the age of the intended husband is at all proportionate to her own.

A HEATHEN WEDDING.

The following account of a Zulu wedding was written by one of the first white settlers in Natal, who, for several years before his death, occupied the post of English magistrate. He was intimately acquainted with the native customs, having mingled familiarly with them at their kraals for nearly twenty years, before Natal became a British colony.

“The bride, attended by all the young women in the neighborhood, proceeds to the kraal of the bridegroom. She is also escorted by her male relatives and friends, bearing their assegais and shields, thus intimating that they are prepared to drive home the cattle to be received for her. When the parties can afford it, three head of cattle are presented by the father of the bride to the bridegroom — one in lieu of the copper ring usually worn by the bride in former times; another to be presented to the ancestral spirit of the bridegroom, for his consent to the marriage; and a third to replace, or reproduce, the cattle paid by the bridegroom. The bride is also provided with a bundle of assegais, some picks, and a basket of beads in bunches. She is also attended by her mother and other married women. The ceremony may commence immediately on the arrival of the bride, or on the following day, as may be arranged. When it commences, the bridegroom and his companions seat themselves on the ground, while the bride and her attendants approach within a short distance, dancing in a semicircle. The young men connected with the bridegroom soon unite in the dance. The old women who are related to the latter, dance around at a distance, addressing the bride in songs of a depressing nature, that she may not feel too highly elated, or assume too much importance in her new position. On the other hand, the old women who accompany her, boast of her beauty and chastity, extolling her goodness of heart, and proclaiming how carefully she has been reared by her parents. The dance having continued for some time, the bride leaves her position, and dances by herself, in front of her companions. She then proceeds, accompanied by two of her bridesmaids, toward the bridegroom, who is surrounded by his nearest relations, and dances directly in front of him. It most frequently happens

that the bride will take some liberty with the bridegroom, just at this time, such as addressing him by some opprobrious epithet, or by kicking dust in his face, thus intimating that the moment of her submission has not yet arrived. Her attendants then come forward with the beads, picks, and unshafted assegais, which are distributed by one of the bridesmaids among the relatives of the bridegroom. An ox is then slaughtered by the bridegroom, and the feasting commences. This appears to be the *fixing point* of the ceremony. A cow or an ox is then given for slaughter to the bride's mother and her attendants. . . . This animal was probably a sacrifice to the ancestral spirit of the family. Although dancing and other amusements may be continued, the bridegroom and bride may from that moment be regarded as man and wife; but so long as the relations of the bride remain at the bridegroom's kraal, she remains with them. The married woman is not designated a 'wife' until she has borne a child, or has a house under her charge. Until then she is called *umlobokazi*, implying that the cattle paid for her have not, as yet, all been delivered to her father. The marriage ceremony being concluded, the male friends of the bride make their demand for cattle, but not for any particular number, this matter having been previously arranged. The ties of consanguinity concerning marriages are very strictly observed. A man can not enter into the matrimonial state with one of his relations by blood."

SUPERSTITIONS.

The Zulus have much to say about *omens*. With them, for instance, it is a bad omen for a rock rabbit to run into a kraal; or for a dog to get on the top of a hut; or for certain birds to light thereon; or for a cock to crow in the evening; or for toads to jump into the fireplace. Their minds are so dwarfed by degradation and ignorance, and so darkened by ages of sensuality and sin, that they receive with greediness the most absurd ideas, without stopping to exercise either their reason or common sense. A missionary who has paid some attention to this subject, has collected the following illustrations of this statement:—

If the corn growing in their fields has not a green, healthy color, the Zulus seek for some dark medicine, perhaps the blackest root and bark which they can find, and burn it to make it still blacker, and then convert it into a powder; after which the blackest man in the community is importuned to take it and cast it into the air, that the wind may blow it over the field! They believe that gardens containing certain kinds of food must not be entered by men, as their *footsteps* will cause a failure of the crop! A mother who has lost her child, must not enter her garden for a certain number of days, for, being impure, her presence will occasion blight. If people go into their gardens the day after a hail-storm, it is believed that the hail will return and destroy the crop. Fowls must not be carried to market while the corn is tassel-
ing out and approaching maturity, lest the flapping of their wings cause it to wither and dry up. Their superstitious fears will not allow them to plant any of the productions which have been introduced by white people, (as the banana, sugar-cane, sweet potato,) lest it bring some calamity upon them. They are fond of sweet potatoes, and will often give two or three times their

value in corn; but they fear to plant them. There are times when women must not eat milk, lest it cause the calves to die. Some kinds of birds and snakes they will by no means venture to destroy. They believe that certain medicines have power to influence *the disposition* and affect the will; when, therefore, a dispute arises between two persons making a bargain, or a lover is thwarted in reference to the object of his affections, certain supposed remedies are often used to overcome opposition. In a word, superstition is interwoven with their whole existence. Ceremonies are performed over the babe the day it is born; (its head must be smoked before it can be seen by its father;) they are all their lives "in bondage through fear of death," and seem continually haunted with the idea that some one in the community is plotting their destruction. According to their belief, indeed, comparatively few die from natural causes, most of the deaths being attributed to *witchcraft*, of which some account will now be given.

WITCHCRAFT.

According to the popular belief, a wholesale system of poisoning is carried on by a class of persons termed *abatagati*, (wizards or witches,) who, in the minds of the people, possess vague, mysterious, and terrible functions. In the Zulu country, (according to Dr. Mann,) where they are not overawed by the presence of a civilized government, it is believed that, immediately after the decease of a native, these *abatagati* hunt for the body, for the purpose of employing it about some *demoniac work*, and that they use leopards and wildcats to assist in the search. According to this silly superstition, when a body is discovered, it is immediately "physicked," until it is restored to life! "If the wizard is caught in the act of restoration," adds Dr. Mann, "and interrupted in the work, the half-restored individual returns to life as a half-witted, stupid being; but, if the restoration has been complete, and the tongue has been properly cut, it becomes at once an *umkovu*, (spectre or hobgoblin,) and is sent to join the *umkovu band*, until the wizard to whom it is indebted for its renewed existence, shall need it for "goblin employment." Under the direction of the *umtagati*,* or wizard, the *umkovu* goes in the dead of night to the neighborhood of some native village, and utters in a distinct, yet low, gruff, unnatural voice, the ominous sound, *Maye! maye!!* (Woe! woe!!) The *maye* is thought to be the death-doom of some one; and when it is heard, the inhabitants of the village remain terror-struck and motionless. Wild animals are supposed to be sent by these wizards on their mischievous and malicious errands. Should a leopard, for example, come at night, and take from the fold of some credulous native a calf or a goat, he would be very likely to lay his misfortune at the door of witchcraft. The dreadful power of these wizards, it is supposed, is also exerted in other ways. For instance, one of our missionaries speaks of a man who was wounded in a general hunt by a spear, which severed an artery, and adds that this accident was attributed to the influence of some wizard. The same missionary speaks of another man, who, going through a dense bush, had his face severely scratched; and this was attributed to the

* *Umtagati* is singular; *abatagati* is plural.

same cause. So, oftentimes, cases of death, occurring from natural causes, or from accident, are traced to the supposed power of this dreaded class of men. No one, of course, openly avows himself an *umtagati*, but practices his black art with all the secrecy, and with as much disguise, as possible. There is abundant evidence, in the judgment of some, that many of the natives have an extensive acquaintance with plants possessing poisonous properties, some of which are entirely unknown to Europeans, and that this knowledge is extensively used for base and malicious purposes, even though it be admitted that much of the fear attending this subject is palpably absurd.

WITCH-DOCTORS.

The supposed existence of the dangerous class of individuals above described has given rise to another powerful and influential class, of the sacerdotal order, called *Izanusi*, (witch doctors.) They are supposed to understand the art of detecting these *abatagati*. And it is thought that, in these detective operations, they display an extraordinary amount of discernment, and, above all, that they have intercourse with the spiritual world, and so are unerringly guided, when they proceed to pass judgment upon the evil-doers. It is not every one who can aspire to the office. They must not only possess an especial adaptation for the profession, and be willing to devote themselves wholly to it, but must be especially designated to it by the ancestral spirits of the families to which such aspirants respectively belong. "The first indications," says a writer already quoted, "which mark one as being intended, by his ancestral spirit, as the future agent between the spiritual and material world, are these: The individual is observed to exclude himself or herself from their accustomed society, to be low-spirited, to be subject to severe and sudden fits, to dread the sight of blood," &c. In some of their paroxysms, they run, and shriek, and plunge themselves into water, and by other wild and wonderful performances seek to inspire the lookers-on with terror and awe. The *Isanusi* is held in especial veneration during his supposed intercourse with the ancestral spirit. Indeed, he is always both respected and feared, from the power over life and death which he is known to possess; for in that part of the country which is under native rule, those whom he points out as criminals, are certain to be summarily and severely punished. And, in numerous instances, the punishment has been death in its most revolting forms. Competent witnesses, who have had ample opportunity for observation, are of the opinion that many who are thus accused are verily guilty, and that these witch-doctors do often display an extraordinary degree of penetration in the detection of evil-doers. In this, however, they doubtless have more credit than they deserve, since much of their success is obviously traceable to an extensive system of espionage. Every *Isanusi* has an assistant whom he employs to obtain information, secretly, regarding persons who may be suspected of evil practices.

OBJECTS OF WORSHIP.

So far as I have been able to ascertain, the ancestral spirits (*amadhlozi*) are the only objects of spiritual and religious worship among the Zulus. Their

superstitious veneration for the witch-doctors (Izanusi) arises chiefly from the fact that they are looked upon as a priestly class, the medium of communication between the spiritual and material worlds, the ministers and prophets — so to speak — of the amadhlozi. The popular belief is, that these amadhlozi visit their kraals and houses, inhabiting for the occasion the body of a snake. It is thought that this occurs when some one has omitted the performance of some known duty, or has been guilty of some offense. The visit of the spirit is intended as a friendly warning; and if, on such an appearance, a propitiatory sacrifice is not offered, the priests affirm that sickness or death will surely follow. When a family is in possession of health and prosperity, the ancestral spirit is said to be lying on his back; but when misfortunes come, he has turned over upon his face.

UNKULUNKULU.

While, however, these amadhlozi seem to be the only objects of worship among them, they recognize a being who created men and all material things, and whom they call *Unkulunkulu*, (the great, great one.) But whatever may have been the fact in their earlier history, this truth is now so vague and obscure, that it is deprived of all practical religious value; and their traditions on the whole subject are exceedingly confused and contradictory. They say that there was a great being, who sprang from a bed of reeds, in a valley. Some accounts have it, that he shook these reeds with a strong wind, and there came out from them the first man and woman.

EARLY HISTORY OF NATAL.

Natal was first made known to the civilized world in 1497, (five years after Columbus discovered America,) by Vasco de Gama, a Portuguese navigator. As he first saw it on Christmas day, the country was named "Terra de Natalis," the Land of the Nativity. Although thus early discovered, no attempt was made by Europeans to colonize it till 1823. In that year Lieutenant Farewell, an officer in the British navy, went to Natal with a small band of English settlers from the Cape of Good Hope, and succeeded in getting a foothold at the port, now called Durban. At this time the great Zulu chief Utyaka (Chaka) was at the height of his power. On assuming the chieftainship, he found himself at the head of a small and comparatively insignificant people; but being remarkably intrepid and daring, he soon conquered tribe after tribe, taking the majority of the people captive, and incorporating them into his own tribe. In this manner he greatly increased the power and influence of the Zulu nation; and the name of Utyaka became a terror to all the natives for five or six hundred miles along the coast, and possibly to a still greater distance in the interior.

At this epoch the country to the south and west of Zululand proper, extending some two hundred and thirty miles along the seaboard, and embracing nearly the whole of the present Natal colony, besides a large portion of

Faku's country, had been almost entirely laid waste and depopulated. One who traveled extensively through the country, as the pioneer of Farewell's colonizing party, has left this testimony: "There were no cattle, no corn, no kraals, no people, save about thirty natives living at the bluff, [overlooking the harbor of Port Natal,] and a few stragglers here and there, who were nearly famished, and who seemed like mere human skeletons." So completely had this African Napoleon desolated the land.

In 1828, Utyaka was assassinated at the instigation of his own brothers, one of whom, Udingane, or Dingan, became his successor. Natal now began to be sought by refugees, who escaped from the despotic rule of Dingan, as opportunity favored; his vigilance, or his police arrangements, being probably less perfect than those of his dreaded predecessor. The greater portion of those who fled were remnants of important tribes, which may have occupied the country for several generations before the inroads of Utyaka. When the first missionaries of the American Board of Commissioners for Foreign Missions arrived there in 1835, less than seven years after Utyaka's death, from twenty to thirty thousand natives were living in the country, and there has been a steady increase from that time to the present. At the close of 1862, the native population was more than two hundred thousand.

Early in 1838 there was a large influx of Dutch farmers, or Boers, as they were commonly called, who had become disaffected toward the British government in consequence of the emancipation of their slaves in Cape Colony, which took place in 1834, simultaneously with the deliverance of all who had been held in bondage in various portions of the British empire; and they desired and designed to establish a slaveholding republic in the inviting region around Port Natal. On their arrival they entered at once into negotiations with Dingan, with a view to obtaining his consent to the formation of a settlement. A large deputation, consisting of some sixty Boers, and headed by Pieter Retief, went to his capital, were received with apparent friendliness, and had reason to believe that their mission had proved successful; but just as they were about leaving, at a preconcerted signal, hundreds of armed warriors fell upon them, and basely murdered the whole party. Following close upon this relentless massacre, there was a series of disturbances, struggles, and conflicts, first between Dingan and the Dutch, and then between the Dutch and the English, and thousands were slain in settling the question of supremacy.

At length, on the 12th day of May, 1843, Natal was proclaimed a British colony, and a gradual immigration from Great Britain has been in progress for the past twenty years. At present the European population exceeds thirteen thousand, of whom, perhaps, two thirds are from the British Islands. This foreign immigration, for several years, has been going on at the rate of about one thousand per annum, and the colony may be considered as now fairly established. The local government has ever manifested a friendly disposition toward missionaries; and within a few years it has granted to the Board, at each of ten stations, five hundred acres of land, to be used for missionary purposes. It has also set apart an additional tract, of from six to nine thousand acres, around each of these stations, which is reserved for the use of such natives as may settle in the vicinity, and out of which, from time to time, small farms are to be granted to the converts and their families.

THE MISSION.

EARLY HISTORY.

The origin of this mission is thus stated by Dr. Anderson, in the Memorial Volume, p. 240: "The mission to South Africa was the immediate result of strong representations from Rev. Dr. Philip, of Cape Town, superintendent of the London Missionary Society's missions in that part of the continent, along with a desire for a more healthful African climate than was to be found in the equatorial regions." Six missionaries and their wives sailed from Boston on the 3d of December, 1834, and arrived at Cape Town on the 5th of February, 1835. Three of them, Messrs. Lindley, Venable, and Dr. Wilson, were instructed to establish a mission in the interior, among Moselekatsi's people, from four to five hundred miles from Natal, and from two to three hundred miles beyond the Kahlamba Mountains. The others, Messrs. Grout, Champion, and Dr. Adams, were expected to prosecute their labors among the Zulus under Dingan.

The former set out from Cape Town, March 19, on a journey of more than one thousand miles, in three large ox-wagons, each wagon (in accordance with the universal custom of the country) being drawn by six yoke of oxen. After traveling some six hundred miles, they came to Griqua-Town, a station of the London Missionary Society, occupied by two estimable brethren, Messrs. Wright and Hughes, from whom they received a cordial welcome. Here they remained a number of weeks, recruiting their oxen, and receiving valuable aid from the English missionaries, in the study of the Sitebele and Sichuana dialects, both of which were spoken by Moselekatsi's people, composed, as they were, partly of the Matebele and partly of the Bechuana tribes. They next proceeded to Kuruman, another station of the London Missionary Society, where the well-known missionary Rev. Robert Moffat showed them no little kindness. On the 22d of January, 1836, Messrs. Lindley and Venable went forward, for the purpose of fixing upon a site for a station, as well as to make the necessary preparations for the residence of the mission families, leaving their wives, together with Dr. and Mrs. Wilson, at Kuruman. The following June we find the missionary band at a station in the vicinity of the chief's residence, which they named *Mosika*.

The maritime mission, in consequence of a war which was raging between the Kafir tribes and the Cape Colony, was detained at Cape Town until July, 1835. They then went around by sea to Port Elizabeth. At this point and at Bethelsdorp, a place about nine miles distant, they found other missionaries of the London Missionary Society, by whom they were received with true Christian hospitality. It was not until early in December that they met with a suitable opportunity for proceeding to Port Natal. Leaving their wives with their kind friends, the brethren embarked at Algoa Bay on the 5th of December, and reached Natal on the 20th. They found a number of whites at Port Natal, from whom they received valuable assistance in preparing for their journey to Dingan's capital. They had brought a wagon with them from Port Elizabeth, and here they obtained the requisite number of oxen. In a few

days they had everything ready, and were on the road to the Zulu country. The journey occupied two weeks.

They were received by Dingan with kindness, and treated with respect. He consented to their establishing a school at his residence; but he wished them to make Port Natal their headquarters until he could see the effect of this school upon his people. On their return thither, it was arranged that Mr. Champion should remain, and commence the erection of one or more dwellings for the accommodation of the mission, while Messrs. Grout and Adams should proceed to Port Elizabeth for their families and effects.

On reaching Bethelsdorp, Mr. Grout found Mrs. Grout rapidly sinking in consumption. "She died on the 24th of February, full of faith, and rejoicing that she had been counted worthy to leave her country and home on such an errand." In less than a month from the time of Mrs. Grout's death, Messrs. Grout and Adams, accompanied by Mrs. Adams and Mrs. Champion, started from Bethelsdorp for Port Natal, taking the overland route through Kafirland. Although the distance was not more than six hundred miles, they were two months on the journey. They reached their destination on the 21st of May.

As soon as Dingan heard of their arrival, he sent for them, and gave them a cordial reception, with permission to form a station at his capital. Mr. Champion was designated to this post, but the site finally chosen was Ginani, some eighty miles distant. Dr. Adams was located at the Umlazi River, near Port Natal. As Mr. Grout was alone, it was intended that he should labor at either of these stations, as circumstances should require, with the expectation, however, that the largest share of his time would be needed at Ginani. The prospects of the mission at this time were full of hope and encouragement, and they began earnestly to desire a re-enforcement. Before many months, additional laborers were providentially furnished them, from an unexpected quarter.

The brethren at Mosika had hardly commenced their labors, when one after another in their families was taken down with fever, occasioned, in the opinion of Dr. Wilson, by entering their houses before the mud floors were sufficiently dry. On the 18th of September, Mrs. Wilson was removed by death, after an illness of only eight days. "Tell my mother, and sister, and friends," she said, "that I have never regretted coming to Africa." The disease was of a peculiar kind, and was followed, in the surviving members of the mission, by rheumatic affections of a very distressing nature. They had scarcely recovered from this visitation, when their labors were terminated by a war between Moselekatsi and the Dutch Boers, of so serious a nature that they resolved to withdraw from the field, and join their brethren at Port Natal. The wisdom of this step soon became manifest. Within a little more than a year after the mission was broken up, the country of Moselekatsi was invaded four times; and that whole region soon wore a very discouraging aspect. In going from Mosika to Port Natal, our brethren, unacquainted with the passes through the Kahlamba Mountains, made a circuit around by Graham's Town, which is about ninety miles from Port Elizabeth. This route made the journey about thirteen hundred miles, all of which was performed in ox-wagons.

They reached Natal in July, 1837. Mr. Venable and Dr. Wilson soon commenced a station at Hlangezwa, one of Dingan's military kraals, near the

Umhlatuzi River, about fifty miles from the chief's residence, and about thirty miles from Ginani, which was some thirty miles nearer Port Natal. Mr. Lindley went in the opposite direction, and commenced a station at Ifumi, some thirty-five miles from the seaport, and about twenty-five miles from the Umlazi River. Previous to this time, a printing-press had been sent to the mission, and had been set up at the Umlazi station; and some elementary books were printed in the Zulu language. Near the close of 1837, Mr. Grout returned to America, taking with him his motherless child and that of Dr. Wilson.

By this time, Dr. and Mrs. Adams were engaged in an important work at Umlazi. They had about fifty pupils in their school, besides a morning class of adults; and the congregation on the Sabbath, most of whom were gathered into the Sabbath school, usually numbered several hundreds. Mrs. Adams had in addition a sewing school for females, two days every week. Mr. Champion had gathered a congregation of about two hundred; and, in the course of eight or nine months, he had ten boys and twenty females under instruction.

Early in 1838, however, the mission was broken up, in consequence of the disturbances which followed the arrival of the Dutch. As no one could foresee the extent or duration of these troubles, the missionary band deemed it necessary to leave their interesting field of labor, and seek refuge for a time at Port Elizabeth. They left Natal on the 30th of March, leaving Mr. Lindley at Umlazi to watch the progress of events. In about three weeks, a Zulu army invaded Natal, and he escaped on board a vessel lying in the harbor. After visiting Delagoa Bay, (a Portuguese settlement some five hundred miles north-east of Port Natal,) he joined his family and associates at Port Elizabeth, on the 22d of June.

* Seeing no prospect of being able to continue his labors in Natal, Mr. Venable went with his wife to Cape Town, where he made himself very useful. They afterward returned to America, and Mr. and Mrs. Champion soon followed, in consequence of her impaired health. Neither of these brethren resumed their missionary labors in Africa. Mr. and Mrs. Venable sought and obtained an honorable release from the service of the Board. Mr. Champion was very reluctant to give up his cherished missionary work in Africa; but the state of his wife's health kept him at home, until he was himself attacked with a pulmonary complaint. He sought relief from this disease by a temporary sojourn in the West Indies, and died at Santa Cruz, December 17, 1841, at the age of thirty-one. "His life was one of rare consecration to the cause of Christ." Dr. Wilson also reached America in 1838, and soon after joined the mission at Cape Palmas, in Western Africa, where he died, after laboring two years, in October, 1841.

Quiet having been restored by the complete overthrow of Dingan, Mr. Lindley and Dr. Adams, with Mrs. Adams, returned to Port Natal on the 12th of June, 1839,—Mrs. Lindley having been detained till autumn by the illness of a child. Mr. and Mrs. Aldin Grout reached the mission in June, 1840. Mr. Lindley, on his return to Natal, was so impressed with the importance of evangelical labors among the Dutch, in order to the ultimate success of the mission, that he sought and obtained a temporary release from the Board, in order that he might devote his time to their spiritual improvement. Dr. Adams

returned to his station at the Umlazi River, and soon reported a congregation of 500, and a Bible class and Sabbath school of 200, together with a day school of 50 pupils. Prior to 1841, 55,380 pages were printed at Umlazi. Mr. Grout, unwilling to give up the idea of laboring in the Zulu country without another trial, sought an interview with Umpandi, Dingan's brother and successor, and obtained his permission to recommence operations among his people. The name given to the new station was *Inkanyezi*, a Zulu word signifying "a star." A congregation was soon gathered of about 250, and there was a school of about 50 pupils. Within two years, however, this field was again abandoned, in consequence of the suspicion and jealousy of Umpandi. The missionary, he thought, was getting too strong a hold upon the confidence of the people; and, true to his family and savage instincts, he ordered those who had been most under Mr. Grout's influence to be put to death. In September, 1842, the latter commenced a new station at the Umgeni River, where he soon reported a congregation varying from 600 to 1000.

After hearing of Mr. Grout's withdrawal from the Zulu country, and in view of the repeated disasters which the brethren had experienced, the Prudential Committee decided to discontinue this mission; and in August, 1843, instructions were dispatched accordingly. This action on the part of the Committee would not have been taken, probably, had letters written in the earlier part of 1843, giving a brighter page in their checkered history, been received. Unfortunately, however, they were a year on the way. Meanwhile, Natal had passed under the government and protection of Great Britain; and the natives were rapidly flocking to the colony, to avail themselves of so safe an asylum from the despotism of Umpandi. It soon became evident, moreover, that the British government was designing to pursue a just and liberal policy toward the native tribes. Just as the sky was thus brightening over the heads of the missionaries, they received the decision of the Committee. In the circumstances, Mr. Grout deemed it his duty to comply with these unwelcome instructions; and he repaired to Cape Town, from which port a vessel was soon to sail for the United States. But Dr. Adams resolved to remain at his post at all hazards.

No sooner had Mr. Grout reached Cape Town, than Dr. Philip and other evangelical ministers and Christians remonstrated against the abandonment of the mission. A public meeting was called; and, after listening to Mr. Grout's statement, Dr. Philip, the American Consul, and other friends of missions, made addresses. At the close of this meeting, a collection amounting to some 600 dollars was taken up to defray his expenses until he could communicate with the Prudential Committee; and this sum was afterward increased to some 800 dollars. Dr. Philip, with his characteristic earnestness, wrote to the Committee, declaring that, rather than have the mission given up for want of funds, he would willingly visit America, notwithstanding his advanced age, and beg for it. A joint letter from all the evangelical ministers at Cape Town, pleading for the continuance of the mission, was forwarded to Boston; and that excellent man, Sir Peregrine Maitland, who was then governor of the Colony of the Cape of Good Hope, took a lively interest in the matter, and offered Mr. Grout every assistance in his power, and finally appointed him government missionary to Natal, with a salary of £150. The same offer was made to

Dr. Adams; and Mr. Lindley was appointed preacher to the Boers. On learning these new and encouraging facts, the Committee resolved to continue the mission.

On returning to Natal, Mr. Grout formed a new station on the Umvoti River, about forty-five miles from the Port, on the north-east, and about five miles from the sea. And here for more than twenty years, with the exception of a short visit to the United States, he has been indefatigable in his efforts for the temporal and spiritual well-being of his people. After reaping the benefit of his appointment as government missionary for about a year, he resumed his connection with the Board. Dr. Adams, who went out as a missionary physician, received ordination as a minister of the gospel at Cape Town, on the 10th of December, 1844. The services were performed by Drs. Philip and Adamson and Messrs. Faure and Brown, clergymen of that place. Returning to Umlazi, he resumed his labors,* and during the residue of his life he secured, by his unblemished life and dignified Christian demeanor, the profound respect of all who knew him. In the same year Mr. Lindley resumed his connection with the Board, and commenced a station at Inanda, where he has labored faithfully and successfully until the present time, with the exception of his visit to the United States.

RE-ENFORCEMENTS.

The communications from the mission at this period were full of hope. God had enabled them to weather the storm, and a brighter day had evidently dawned upon them. Their relations to the natives and the government, and consequently their missionary operations, were fast assuming a definite and permanent character, and they began to call in earnest for re-enforcements. These calls were promptly responded to, and in less than three years from the 18th of April, 1846, nine ordained missionaries and their wives sailed from Boston for this field, to-wit:—

	Sailed.	Arrived at Natal.
James C. Bryant and Mrs. Dolly F. Bryant,	April 15, 1846.	Aug. 15, 1846.
Lewis Grout and Mrs. Lydia Grout,	Oct. 10, 1846.	Feb. 15, 1847.
Silas McKinney and Mrs. Fanny McKinney,	April 29, 1847.	July 31, 1847.
Samuel D. Marsh and Mrs. Mary S. Marsh, }	Oct. 28, 1847.	Jan. 20, 1848.
David Rood and Mrs. Alvira V. Rood,		
Wm. Ireland and Mrs. Jane Ireland,	Oct. 14, 1848.	Feb. 13, 1849.
Andrew Abraham and Mrs. S. L. Abraham, }	April 7, 1849.	July 16, 1849.
Josiah Tyler and Mrs. Susan W. Tyler,		
H. A. Wilder and Mrs. Abby T. Wilder,		

In 1850, Rev. Jacob Ludwig Döhne, a native of Germany, who repaired to South Africa in 1836, under the direction of the Berlin Missionary Society, was appointed a missionary of the Board. During the same year, Mr. John A. Butler, accompanied by his wife, Mrs. Anna S. Butler, went out to take

* Finding that his proximity with the seaport would bring him into closer contact with the white settlers than seemed desirable, he removed, in 1847, to Amanzimtoti, about twelve miles further to the south-west.

charge of the press. He was stationed at Umbilo, four miles from Durban. Thus, in July, 1850, only six years after the mission was on the point of being abandoned, this missionary band embraced thirteen ordained missionaries and their wives, besides Mr. and Mrs. Butler.

In 1851 the missionaries were laboring at the following stations:—

- A. Grout*, Umvoti, 45 miles N. E. of Durban, and 5 miles from the sea.
- A. Abraham*, Mapumulo, 70 miles N. of Durban, and 25 from the sea.
- D. Lindley*, Inanda, 15 miles N. W. of Durban, and 10 from the sea.
- L. Grout*, Umsunduzi, 35 miles N. W. of Durban, and 15 from the sea.
- S. D. Marsh*, Itafamasi, 30 miles N. W. of Durban, and 15 from the sea.
- J. Tyler*, Esidumbini, 40 miles N. of Durban, and 20 from the sea.
- J. L. Döhne*, Table Mountain, 40 miles N. W. of Durban, and 40 from the sea.
- N. Adams, M. D.*, Amanzimtote, 22 miles S. W. of Durban, and 5 from the sea.
- Wm. Ireland*, Ifumi, 35 miles S. W. of Durban, and 6 from the sea.
- S. McKinney*, Amahlongwa, 47 miles S. W. of Durban, and 5 from the sea.
- D. Rood*, Ifafa, 65 miles S. W. of Durban, and 5 from the sea.
- H. A. Wilder*, Umtwalumi, 78 miles S. W. of Durban, and 10 from the sea.

DEATHS AND ADDITIONAL RE-ENFORCEMENTS.

In September, 1849, Mr. Bryant, who had labored for two years at Ifumi, was obliged to retire from active labor, in consequence of his rapidly failing health, and Mr. Ireland was appointed to succeed him at that station. His disease was consumption; he died at Inanda, greatly lamented, December 23, 1850. After sixteen eventful years of service, Dr. Adams died, in the midst of his usefulness, on the 8th of September, 1851. His loss was felt to be irreparable. Mr. Rood went from Ifafa to supply the vacancy thus made at Amanzimtote. Rev. S. B. Stone and Mrs. Catherine M. Stone, who reached Natal January 16, 1851, succeeded Mr. Rood. Rev. William Mellen and Mrs. Laurana W. Mellen sailed from Boston, June 23, 1851, and arrived at Natal in September. The following year they were located at Umtwalumi, with Mr. Wilder. In December, 1853, Mr. Marsh was removed by death. He had labored diligently and usefully for six years, and was "a brother beloved." Mrs. Bryant and Mrs. Marsh returned to the United States soon after the death of their husbands. Mrs. Adams remained in the mission more than three years after she became a widow, and then returned to this country, after an absence of more than twenty years. She loved the missionary work, and was eminently useful.

Rev. Stephen C. Pixley and Mrs. Louisa Pixley joined the mission in January, 1856. Having spent a year at Amanzimtote, studying the language and assisting Mr. Rood, they were located at Amahlongwa, as this station had become vacant, five years before, by the return of Mr. McKinney and his family to America. As soon as Mr. McKinney regained his health, he went back to Natal, (1857,) and was stationed at Amanzimtote.

In 1857, Mr. Aldin Grout and family made a visit to this country, and were followed, in 1859 and 1860, by Messrs. Lindley and Rood, with their families. Mr. Grout remained only a year, but Messrs. Rood and Lindley were unavoidably detained, the one two years, and the other three. Both were usefully

employed, however, Mr. Rood in preparing books for the press, and Mr. Lindley in addressing congregations on the subject of missions, from one end of the land to the other. Mr. Mellen occupied Mr. Grout's station during his visit to America, and he also occupied Inanda during Mr. Lindley's absence. Afterward he took charge of Umsunduzi, made vacant by the return to the United States of Mr. Lewis Grout, in 1862. The latter has since been released from his connection with the Board. During the years 1859-1862, the mission was re-enforced by the following ordained laborers :—

	Sailed.	Arrived at Natal.
E. Robbins and Mrs. Addie B. Robbins,	Sept. 29, 1859.	Dec. 30, 1859.
H. M. Bridgman and Mrs. Laura N. Bridgman,	Sept. 1, 1860.	Nov. 24, 1860.
Charles H. Lloyd and Mrs. Katherine C. Lloyd,	June 21, 1862.	Dec. 11, 1862.

Mr. Robbins spent nearly a year at Amanzimtote, and in 1861 he was located at Umzumbi. Mr. Bridgman, in 1862, was stationed at Ifumi, and Mr. Lloyd, in 1863, became Mr. Grout's colleague at Umvoti.

This mission was again bereaved, in the removal of Mrs. McKinney and Mrs. Ireland, the former having died November 26, 1861, and the latter January 25, 1862. Early in 1863, Messrs. McKinney and Ireland visited this country; and the latter, having married a daughter of Mr. Aldin Grout, has again returned to his field of labor.

RESULTS.

In estimating the results which the gospel has produced among the Zulus, it is plainly impossible to express with figures the important and powerful influences which are at work for the ultimate subversion of heathenism. Many of these influences are unseen and intangible. We have reason for believing that thousands of the natives of Natal are intellectually convinced of the truth, and that scores, especially among the females, would openly avow their adhesion to Christianity, if left to act freely. But there are fruits which are obvious and striking. Notwithstanding all the drawbacks and hinderances to the acceptance of a spiritual religion, about three hundred and fifty have been received into the ten mission churches within the past eighteen years, of whom two hundred and sixty-six were in good standing at the close of 1863. And among that nation of polygamists, where, twenty years ago, the family relation was utterly in ruins, and the family altar unknown, except as seen among the missionaries, there are now to be found, at our American mission stations, about one hundred and seventy-five Christian families, embracing more than five hundred children who have been dedicated by their parents to God in baptism, many of whom are sent to school, and are daily brought, to a greater or less degree, under the influence of divine truth.

Let us look, for a moment, at this people, in contrast with their former heathen state. Instead of the shameful, yet shameless, state of nudity in which the wild heathen live, if we go on the Sabbath to several of the larger stations, we shall find congregations varying from one hundred to three hundred, three fourths of whom are respectably and becomingly clad in European apparel, and worshipping in brick churches, built mainly at the expense of these Christian converts, and in some cases, indeed, by their own hands. Instead

of the little grass huts, and the rude and barbarous articles of furniture already described, several of the Christian Zulus live in comfortable brick houses, and most of them have dwellings of European construction, furnished more and more largely, as their means increase, with tables, chairs, bedsteads, boxes for their clothing, crockery, knives, forks, spoons, and various articles of European and American manufacture. A marked change is apparent in their implements of husbandry, as in their mode of life generally. Instead of imposing all the drudgery, in the field as well as in the house, upon the poor women, the men are coming more and more, every year, to assume their proper position and duties.

It should be known, moreover, that the plow is a wonderful auxiliary of the gospel in the matter of civilizing a savage people. These old polygamists are shrewd enough to perceive that, with this wonderful "labor-saving machine," one man can do as much work as a dozen of their strongest and most active women, besides doing it better. About one hundred good Yankee plows are owned and used by the members of our different stations, and every year hundreds of acres are cultivated therewith, to the great gratification and relief of the women. The Christians are also getting axes, hatchets, spades, saws, augers, and planes; and they are continually advancing in their ability and skill to use such tools.

Nor have these gratifying changes been confined to mere external appearances. The Zulu is proverbially selfish and covetous in his unconverted, heathen state, disposed to hoard his earnings, or invest them in cattle. But the gospel has made the native believers examples of liberality. At several of the stations the monthly concert contributions have, from the first, averaged a dollar a year for each member of the church; and the amount given, as compared with their means, is much larger than that of Christians generally at home. At one of the stations, during the years 1858-1860, a church numbering but little more than thirty members contributed £130 (about \$650) toward the erection of a brick church, capable of accommodating more than 300 people; and at another station, where there are about seventy members, they have nearly completed a much larger church, for which the natives have contributed more than \$3000. In 1860 a native Home Missionary Society was established for the support of native preachers. During 1861 and 1862, \$380 were paid by the native Christians into the treasury of this society, and the annual letter from the mission states that £100 have been contributed for this object the past year. Two young men are in the employment of this society as missionaries. Since the commencement of the civil war, several of the station schools have been largely supported by the parents of the pupils, and one of them entirely so. In 1863 there was a school at Umvoti of sixty-seven scholars, taught by an English colonist, who received a salary of £75 per annum, all paid by the natives. And the same year there was a school with fifty scholars at Amanzimtote, taught by the son of a Scotch Presbyterian minister, and £45 of his salary came from the natives.

The Annual Report of the Board for 1864, after speaking of these schools, gives the following extract from the mission letter:—

"At other stations the people are doing more than ever before toward the support of schools; and still more would be done, if suitable teachers could be obtained for such salaries as the people are able to pay." "Heretofore we

have found one of our greatest discouragements, not merely in the apathy of the heathen around us in regard to instruction, but in their decided unwillingness to receive it, in our schools or elsewhere. In this respect a great and happy change has taken place in the minds of many; and we believe that this change will, every day, become greater and more general. We are seeing and enjoying an intellectual revival, and have strong faith that this will, in due time, be followed by one of a spiritual character." "We suppose the great superiority of most of our converts over the uninstructed is beginning to make the latter feel that they must advance, or be left shamefully behind. The blindest among them can now see that knowledge is as truly power in the case of a black man as it is with the white."

In reference to the Christian character of the communicants at Umvoti, Mr. Grout says, "The members require watching, and at times discipline; but, all things considered, I think the evidence of a saving change wrought in their hearts is as satisfactory and conclusive as we find in civilized countries. The interest they manifest in the world's prayer-meeting, as each year comes round, is very gratifying, and I may say edifying. A greater proportion of them are regularly at the monthly missionary prayer-meeting, than commonly attend in Christian lands." These remarks will apply to other stations.

The numerical strength of the churches, the average size of the schools, and the attendance at public worship on the Sabbath, may be inferred from the following table:—

STATIONS.	Sabbath Congregations.	Pupils.	Church Mem- bers.
MAPUMULO,	40	12	7
UMVOTI,	248	62	72
ESIDUMBINI,	50	18	5
UMSUNDUZI,	50	12	12
INANDA,	140	39	54
AMANZIMTOTE,	130	54	55
IFUMI,	65	29	37
AMAILONGWA,	38	14	5
IEAFA,	39	8	4
UMTVALUMI,	85	33	15
UMZUMBI,	50	25
	935	306	266

PRINTING AND BOOK-MAKING.

It is scarcely necessary to remark that, at the commencement of the mission, the Zulus had no written language. Among the earlier efforts of our brethren, therefore, was the work of reducing the language to a written form; and then, from time to time, as their other labors allowed, they must needs give to the people the Scriptures and other useful books in their own tongue. Up to the present time, more than three millions of pages have been printed and published in the language, under the direction of the mission, to wit: Genesis

and the Psalms, together with more than two thirds of the New Testament, are made accessible to the Zulus; and there have been published, also, an Arithmetic, Geography, Spelling-book, Catechism, &c., &c., for the use of schools; a Hymn-book containing more than one hundred and fifty hymns; a translation of the "Tract Primer," the "Daily Food," and several tracts. In 1857, Mr. Döhne published his Zulu-Kafir Dictionary, four hundred and fifty-nine pages, octavo, with double columns, and containing more than ten thousand Zulu words etymologically explained; and in 1859 Mr. Lewis Grout issued his "Grammar of the Zulu Language," four hundred and thirty-two pages, octavo.

EUROPEAN MISSIONS.

When the attention of the Board was first directed to the Zulus, no European society had attempted to evangelize them. But since 1840, and especially since Natal became a British colony, other laborers have seemed to be anxious to enter this field, disregarding the stronger claims of China, India, &c. The hope that Providence would give freer access to Umpandi's people has had its influence, doubtless; and some have already succeeded in establishing themselves, for a time at least, in his territory. Still it admits of a serious question, whether a wise distribution of the force which Protestant Christians have mustered, would have placed so much of it in Natal.

The *Wesleyan Mission* dates from 1841. From the beginning, however, it has directed a large share of its attention to the white population; and recently it has endeavored to care for the coolies employed in the colony, of whom there were about two thousand in 1862. As the reports of the Wesleyan Missionary Society do not discriminate accurately between these different branches of effort, it is not easy to ascertain just what it has accomplished for the natives. Pietermaritzburg, Durban, Verulam, Edendale, and Indaleni are its principal stations.

The *Norwegian Mission* (supported by a society which has its seat in Stavenger, Norway) was commenced by Rev. Mr. Sehreuder in 1845. Having become discouraged in 1847, he went to China, hoping to find a desirable field in that empire. But he returned to Natal; and in 1850 he commenced a station eight miles from the residence of Mr. Abraham. The mission was re-enforced next year; and he removed (with another) to the Zulu country, where he still remains. At the present time he has six lay associates, though there is but one station in Natal. Rev. L. Grout, in his Zululand, speaks of the "work" of this mission as "prosperous."

The *Berlin Mission* was begun in 1847. The Missionary Herald for September, 1864, contains a tabular view of the operations of the Berlin Missionary Society, from which it appears that there are five stations in Natal—Emmaus, Christianenburg, Stendal, Emangweni, Wartburg; and that the number of communicants is eighty-four.

That remarkable man, Pastor Harms, of Hermannsburg, in the kingdom of Hanover, is the father of the *Hanoverian Mission*. It was his design to make his first evangelistic attempt among the Gallas, and the first band of laborers embarked for their country; but not finding an open door, they returned to Natal, (August 2, 1854,) and soon established themselves in the colony, mak-

ing Hermannsburg their principal station. In 1856, 1857, and 1860, large re-enforcements joined them, so that in 1860 they had forty missionaries, catechists, and teachers, together with eighty colonists. Among the latter, says Mr. L. Grout, "they can reckon men of almost every kind of handcraft — agriculturists, carpenters, joiners, wheelwrights, shoemaker and tailor, mason and miller, tanner and turner, shepherd and dyer." They have three stations in Natal, besides Hermannsburg, three in the Zulu country, and three beyond the Kahlamba Mountains. The natives are admitted to the church with the understanding that if they leave it, voluntarily or not, their children shall remain with the mission. The experiment which Pastor Harms is making, will be watched with the deepest interest by Christians throughout the world. Should his expectations be realized, however, the success of an American mission upon the same plan would be as problematical as ever. We could hardly expect a dozen American families or more to live in one large dwelling, and eat at a common table, having all their affairs, with the concerns of the entire mission, managed by a single person !

The *Church of England Mission* dates, properly, from the arrival of Bishop Colenso in Natal, in 1850. It has stations at Ekukanyeni, (the bishop's residence, six miles from Pietermaritzburg,) Pietermaritzburg, Umlazi River, Ungababa, (near Ifumi,) Dr. Callaway's station, some forty miles inland, on the Umkomazi River. It has one or more stations in the Zulu country. There are no data, accessible and reliable, for giving the results obtained by this mission.

The denominational affinities of the first and last of these missions are sufficiently indicated already. The Norwegian mission is Lutheran, and so is the Hanoverian. The direction of the Berlin Missionary Society is supposed to be mainly (if not entirely) in the hands of men who have the same ecclesiastical preferences.

SKETCH OF THE GABOON MISSION.



THE FIELD.

WESTERN AFRICA is regarded as comprising that portion of the continent lying along the Atlantic coast, from the southern border of the Great Desert, in about sixteen degrees north latitude, to about the same degree of south latitude. It embraces three grand divisions — Senegambia, running through about six degrees of latitude, on the north ; Upper or Northern Guinea, reaching from Cape Verga to the Cameroons Mountains ; and Southern Guinea, from those mountains, four degrees north, to about sixteen degrees south of the equator. This extent of territory presents great variety in physical aspect, and not a little of the richest natural scenery. Alternate land and sea breezes moderate the heat, and render the climate not oppressively warm, the general range of the thermometer being from seventy to ninety degrees. The only seasons recognized are the dry and the rainy.

The native inhabitants, though supposed to be all of the negro race, may be divided into three great families, corresponding to the three geographical divisions of the country, and presenting marked differences. In Senegambia they profess the Mohammedan faith, and appear to be of mixed descent, rather than pure negroes. The people of Northern Guinea are known as the Nigritian, and those of Southern Guinea as the Nilotic or Ethiopian family, from their supposed descent, respectively, from an ancestry inhabiting the valley of the Niger and the upper regions on the Nile. These are pagans.

The government is everywhere a nominal monarchy, but it more nearly approaches the patriarchal form ; and there are few kingdoms, or political organizations, of any considerable extent. Though greatly debased in their heathenism, the people are not among the lowest orders of the human race. They have fixed habitations, cultivate the soil as a means of subsistence, have herds of domestic animals, evince a decided taste and aptitude for commercial pursuits, and have made considerable progress in many mechanic arts.

SOUTHERN GUINEA.

The Nilotic or Ethiopian family, among whom the mission is now situated, are “ spread over the whole southern half of the continent, from the Mountains of the Moon to the Cape of Good Hope.” The dialects of Northern Guinea are generally harsh and abrupt, with comparatively few words and few inflections, while those of Southern Guinea are soft, pliant, flexible to an almost unlimited

extent, with grammatical principles founded on the most philosophical basis, and capable of expressing all the nicer shades of thought and feeling, while the number of words may be multiplied to a very great extent. The missionaries, after having been a few years at the Gaboon, stated, "We have been greatly surprised to find in this remote corner of Africa, and among a people but very partially civilized, one of the most perfect languages [the Mpongwe] of which we have any knowledge."

The population here, as in other parts of Western Africa, has been much reduced by the slave trade; but there has been a continued emigration of interior tribes to the sea coast. Agricultural products are mainly such as the people raise for their own food — Indian corn, plantains, yams, sweet potatoes, cassava, ground-nuts, beans, pumpkins, sugar-cane, &c. Many tropical fruits — oranges, lemons, limes, pine-apples, bananas, guavas, mangoes, &c. — are abundant at the Gaboon, and are "more luscious than can be fancied by those who have eaten them only after they have made a sea voyage." The forests also abound with wild fruits and nuts.

The native houses near the coast are built of bamboo, quadrangular in form, covered with mats made of the bamboo leaf, and always but one story high. Those of the better class are from fifty to one hundred feet in length, with corresponding width, have raised clay floors, are partitioned into several apartments, and when constructed with care, present a neat appearance, and are dry and healthful. The interior tribes build in a simpler, ruder style. In the dwellings of the bush tribes there is little furniture — "a few mats to sleep on, half a dozen or more blocks of wood for seats, and a few of the plainest utensils for cooking and eating." But the coast natives are considerably in advance of this state of things, and the more wealthy traders often have many articles of foreign manufacture, including sofas and pictures in gilt frames. "They take their meals at tables, and use knives and forks."

POLYGAMY — SLAVERY — RELIGION.

The custom of taking many wives is the great bane of native society, and leaves a people who have social characteristics strongly developed, with no semblance of domestic happiness. There is a laxity of morals scarcely to be conceived of. Mr. Wilson wrote, in 1851, "We have come to the conclusion that there is nothing of the marriage relation existing among them." The wife "is regarded only as a sort of loan, or an exchange that may be withdrawn at pleasure; and in the estimation of the natives, her destiny is fully answered if she enriches her husband with a few children. In this way and for this purpose, the entire female population of the country is engrossed; and no man can get a wife, except so far as he may succeed in enticing her away from some one else."

Domestic slavery prevails to a great extent, but in a mild form, the relation of the adult slave to his master being rather that of a dependent, while the master's exercise of authority is much restrained by his constant dread of the machinations of witchcraft, which the slave may be able to command if he is harshly treated. Slaves may rise to respectability and wealth, and are, not unfrequently, themselves the owners of other slaves.

The people of Northern and Southern Guinea believe in common, according to Mr. Wilson, in one Supreme Being, in a future existence, in evil spirits, and in witchcraft; and in common also they use fetishes; but those of Southern Guinea are the more superstitious of the two races. At the Gaboon, the Mpongwe word for *God* is constantly upon the lips of the people, but profanely, rather than with reverence. They think of God as like themselves — possessing much the same traits of character, good and bad, but in a higher degree. Next to him, in the government of the world, the Mpongwe people are said to place two spirits, the one gentle and good, the other evil; and next to these, two classes of spirits, the worship of whom is most prominent in the superstitious practices of the country. Both classes are spirits of dead men, one being those of the ancestors of the people, and the other those of strangers; but whether they are good or bad, to be loved or hated, courted or avoided, the people cannot tell. These are the spirits by which men are supposed to be possessed, and the ceremonies used to deliver them from their power are very many. Sick persons, and especially those afflicted with nervous diseases, are considered as thus possessed.

The worship of ancestors is mentioned as a marked characteristic of the religious system of Southern Guinea. Fetishes are much used, and for many purposes. The fetish is a kind of idol, supposed to be the residence of a spirit, or to possess a magic power; is either public or private, — the fetish of a community, a family, or an individual, — and may be a natural or an artificial object, animal, vegetable, or mineral. Thus fetishism is one of the lowest forms of idolatry. The belief in witchcraft, and the execution of persons charged with having occasioned the death of others by its influence, are fearful evils.

THE MISSION — ITS COMMENCEMENT.

At the annual meeting of the American Board in 1825, a resolution was passed, authorizing the Prudential Committee "to admit the descendants of Africa into the Foreign Mission School, [at Cornwall, Conn.,] with a view to their preparation for missionary labors on the coast of Africa;" and at the same time it was recommended to the Committee to establish a mission in Africa as soon as they should find this practicable, and be able to make the requisite preparations. Keeping this object in mind, the Committee from time to time instituted inquiries in reference to the western, northern, and eastern coasts of that continent; but the way did not appear open for commencing a mission until the year 1833. On the 28th of November of that year, Rev. John Leighton Wilson and Mr. Stephen R. Wyntcoop sailed from Baltimore, on what was rightly supposed to be the somewhat perilous enterprise of exploring the ground. They went in a vessel sent by the Maryland Colonization Society, touched at Monrovia in January, 1834, and thence proceeded to Cape Palmas. Having visited several places, and gathered much information, they left the coast in March, and arrived at New York, on their return, April 13.

As the result of their inquiries, Cape Palmas, a headland on the Guinea coast, in latitude $4^{\circ} 22''$ north, was fixed upon as the place for a mission. The agent of the Maryland Colonization Society had purchased a small territory there, and a settlement was commencing under favorable circumstances. Mr. Wilson sailed again from New York on the 7th of November, 1834, accompa-

nied now by his wife and a colored female teacher. They reached Cape Palmas in the latter part of December, and commenced their work, hoping—as the Board at home hoped—that from that point missionary stations might soon be spread abroad, not only among the maritime tribes, but toward the interior of a continent so much needing the light of Christianity.

A re-enforcement—Rev. David White and wife, and Mr. James, a colored printer—sailed from Baltimore, October 31, 1836, and reached the field December 25; but within a few weeks Mr. and Mrs. White were both removed by death. The people around Cape Palmas were now desirous of receiving missionaries. Mr. and Mrs. Wilson enjoyed good health, were most happy in their work, considered the field one of much promise, and seemed only to need associates. In July, 1839, Rev. Alexander E. Wilson, M. D., and wife, sailed from New York to join the mission, reached Cape Palmas October 4, and had the acclimating fever lightly; but on the 13th of October, 1841, Dr. Wilson fell a victim to an epidemic dysentery. Rev. William Walker and wife and Rev. Benjamin Griswold sailed from Boston, as a third re-enforcement, December 6, 1841, and arrived at Cape Palmas February 3, 1842. Mrs. Walker died on the 3d of May following.

REMOVAL TO THE GABOON.

The mission had now been continued for seven years, most of the time under circumstances of encouragement. Mr. Wilson says, respecting it, in his “Western Africa,” “During that time, seven stations and out-stations were formed, at each of which a day school was established and stated preaching was commenced. A church was organized at the first and principal station, which, at one time, embraced more than thirty members, of whom more than four fifths were natives; a large boarding-school for both sexes was kept up for more than six years; the language was reduced to writing, a grammar and a dictionary, in part, were published in it, and the Gospels of Matthew and Mark, the Life of Christ, and various other religious books were translated into it, for the use of those who had been taught to read.”

But it had never been the intention of the Prudential Committee to make Cape Palmas, for any length of time, the principal seat of missionary effort in Western Africa. It was a colonial settlement; the leading objects of the colony, with reference to the natives, were not the same as those of the mission; frequent collisions with the colonists kept the minds of the natives disturbed and excited; the native teachers and pupils in the mission schools, though from tribes owing no allegiance to the colonial government, were by the laws made subject to military duty; and, as a body, the colonists seemed to regard the missionaries with jealousy and ill will. For these and other reasons, it was thought the time had come when another position should be sought; and on the 17th of May, 1842, Messrs. Wilson and Griswold sailed from Cape Palmas, to visit, specially, Cape Lahu and the Gaboon River, and ascertain how far those places, or either of them, might be suitable for missionary stations.

They touched at several other places on the coast, as well as Cape Lahu, and reached the Gaboon June 22. Here they found “a noble river, about fourteen miles wide, navigable for about thirty miles, [it is found to be navigable seventy miles, to the Island of Nengenenge,] and for boats, on either of its two princi-

pal branches, much further; considerable trade in ivory, beeswax, boxwood, and ebony;" a country "not so densely populated as that about Cape Palmas or Cape Lahu," but with a people "a good deal more advanced in civilization than any natives" they "had before seen, or expected to see, on the western coast of Africa," and who professed to desire instruction. Among them the brethren would not be on the ground of any other missionary society, and the situation appeared favorable for securing access to interior tribes. There was a good landing, and the situation promised to be at least as favorable in respect to health, as other positions on the coast. A site was therefore selected for commencing operations, on rising ground, on the north side of the Gaboon, about half a mile from the river's bank, and eight miles from its mouth, near what was called King Glass's town. (Since 1845 the station has been known as Baraka.) Mr. Wilson remained to prepare a house, while Mr. Griswold returned to Cape Palmas for other members of the mission.

The country along the northern bank of the river is high, undulating, and some portions of it very beautiful. But a very small part of it is under cultivation. The Mpongwe people, found on both sides of the river, though formerly more numerous, were not supposed to number at this time more than about 6000; but two other tribes—the Shekanis and Bakeles—had come down from the interior, and were residing to some extent among the Mpongwes, making the whole population on the river, within thirty miles of its mouth, perhaps 25,000. The Bakeles, mostly residing further from the coast, are supposed to number, in all, not less than 100,000. Still another people, the Pangwes, were soon found to be approaching the coast, of whom Mr. Wilson says, they are, "in some respects, a very remarkable people. Among savages I do not know that I ever met men of nobler or more imposing bearing." They have now established several large villages on the upper waters of the Gaboon, and "these represent themselves as but a handful compared with those who are to follow." Thus one wave after another of people from the interior—Mpongwes, Shekanis, Bakeles, Pangwes—seems to approach the coast, and gradually dwindle and disappear before the succeeding wave.

A school was opened in July. Most of the chiefs in the vicinity were very soon visited by Mr. Wilson, and seemed interested in the mission, promising to send their sons to the school, or requesting that one might be established in their own towns. Mr. Walker and Mrs. A. E. Wilson reached the Gaboon December 1, and Mr. Griswold on the 18th of January, 1843. Mrs. J. L. Wilson was then on a visit to the United States. Mr. and Mrs. James remained for a time in charge of the mission premises and schools at Fair Hope; but in January, 1844, they removed to the Gaboon. Several native members of the church at Cape Palmas also removed, to aid, as school teachers, in the new field; and the schools at Cape Palmas, or a part of them, were transferred to American Episcopal missionaries.

In May, 1843, there were already three schools, with between fifty and sixty pupils, at the Gaboon, and other towns were earnestly importuning for teachers. Sabbath worship was held at the station, and at three other places near by, where the people assembled in good numbers.

Three French ships of war entered the river in February, 1843, and an attempt was made to purchase territory. This was at first unsuccessful; but not long after, by deception and the free use of brandy, signatures were

obtained to a document under which French officials claimed and took possession of land including King Glass's town; and the Gaboon has ever since been held by them as a naval station. The general influence of the French has at times been most unhappy; a papal mission was soon commenced, and has been continued; but the missionaries of the Board have not been much molested in their work, and the relations between them and the French officers have often been of a very friendly character.

The following table presents the names of those who have joined the mission since 1843, with the time of their sailing, return, or death:—

Names.	Sailed for the Gaboon.	Died.	Returned.
Rev. John M. Campbell,	Jan. 1, 1844.	April 19, 1844.	
Rev. Albert Bushnell,	" "	Feb. 25, 1850.	
Mrs. Stoecker, (marr'd to Mr. Bushnell M'ch, '45,)	" "	Feb. 25, 1850.	
Mrs. Walker,	Sept. 16, 1846.	April 23, 1848.	
Rev. Ira M. Preston,	June 14, 1848.		
Mrs. Jane S. Preston,	" "		
Rev. William T. Wheeler,	" "		1849.
Rev. Jacob Best,	Nov. 3, 1849.		1861.
Dr. Henry A. Ford,	June 20, 1850.	Feb. 2, 1858.	
Rev. Rollin Porter,	March 25, 1851.	July 6, 1852.	
Mrs. Porter,	" "	July 16, 1852.	
Mrs. Catharine H. Walker,	Oct. 2, 1851.		
Rev. E. J. Pierce,	Nov. 30, 1853.		1859.
Mrs. Susan Pierce,	" "	Feb. 24, 1855.	
Rev. Hubert P. Herrick,	" "	Dec. 20, 1857.	
Mrs. Julia Herrick,	" "		1856.
Miss Olivia Smith, afterward Mrs. Ford,	" "		1855.
Mrs. Lucinda J. Bushnell,	Dec. 10, 1853.		
Mrs. Gertrude Best,	" "		1861.
Rev. Henry M. Adams,	Sept. 29, 1854.	Aug. 13, 1856.	
Rev. Andrew D. Jack,	Oct. 6, 1857.		1859.
Mrs. Mary E. Jack,	" "		1859.
Miss Jane A. Van Allen,	" "		1862.
Rev. Monis L. St. John, M. D.,	Sept. 27, 1859.		1861.
Mrs. Sarah A. St. John,	" "		1861.
Rev. Walter H. Clark,*	" "		
Miss Helen W. Green,	April 11, 1863.		1864.

* Joined the Presbyterian Mission at Corisco in 1861.

It will be seen that the only individuals who have joined the mission since its removal to the Gaboon, and still remain connected with it and on the ground, are Mr. Bushnell and his present wife, Mr. and Mrs. Preston, and the present Mrs. Walker. Of those who removed from Cape Palmas, Mr. Griswold died July 14, 1844, and Mrs. Griswold, formerly Mrs. Alexander E. Wilson, early in 1849; Mr. James, the colored printer, left the mission, in 1846, to take charge of a school in Liberia; Mr. and Mrs. J. L. Wilson, after eighteen years of service in Africa, returned to the United States in 1852, and Mr. Wilson became one of the Secretaries of the Presbyterian Board of Missions.

The mission has continued to have free access to the Mpongwe people, has labored also much among the Bakeles, and has at various times made efforts to extend its influence, and occupy stations toward the interior. In 1849 there were reported three stations—at Baraka, among the Mpongwes; at

Olandebenk, twenty-five miles further up the river, among Bakeles; and at Nengenenge, an island near the junction of the Nkama and Bakwe Rivers, upper branches of the Gaboon, sixty or seventy miles from Baraka, on the borders of Bakeles and the Shekanis. The brethren still had their eye directed to the Pangwes, but the difficulties in attempting to advance from the coast have been found to be great. There are no roads; beyond navigable rivers there is found only a narrow pathway through the densest forests; there are no caravans of traders. The timidity of the coast people, who might be guides, the jealousy and treachery of all the natives, wars, ebullitions of savage passion, and the want of any established government which could protect, present constant obstacles. In 1854, Messrs. Walker and Preston made an exploration of the River Nazareth, which enters the ocean sixty or seventy miles south of the Gaboon, hoping to find a favorable opening for missionary labor there; but the result was a conviction that it was inexpedient to commence a station in that region. The population was sparse, and the climate unpropitious.

In June, 1855, it was resolved that Messrs. Preston, Herrick, and Adams should commence the study of the Pangwe language, and establish themselves among that people as soon as possible. Mr. Herrick, however, was obliged to leave the field in July. Messrs. Preston and Adams commenced labor among the Pangwe towns, above Nengenenge, still looking toward the interior, and longing to go further; but in August, 1856, Mr. Adams was removed by death, and labors among that people were suspended. Two or three years later, the migration of the people from the vicinity, and other causes, led to the abandonment of the Olandebenk station; and since 1861 Nengenenge has been occupied only by a native helper.

The Annual Report of the American Board for 1858 states, "With the Prudential Committee it has ever been a leading idea, in the Gaboon mission, *to reach the interior*, at some point above the peculiar fever influences, and beyond the tangled forests of the coast regions. . . . When, under the guidance of God's good providence, the mission shall reach such a point, where it can make a home and a centre, and there gather converts and educate native preachers, to go forth with the Word of Life in all directions, then will its grand idea be realized, and it will become one of the more promising and interesting missions under the care of the Board."

In view of the many difficulties found in efforts thus to reach the interior, the want of marked success, the occupation of the Gaboon by the French, and their claim to the right of control, various inquiries had been addressed to the missionaries, to elicit their views as to the course which should be pursued; and in January, 1859, a free conference was held, at the Missionary House, with three of the missionaries then in the United States, Messrs. Walker, Preston, and Pierce. These brethren, as well as other members of the mission, felt that, on the whole, no better location for their efforts could be found in Western Africa; that difficulties and discouragements were no greater than they had ever been, while there were some new sources of encouragement; and that labors should by all means be continued at the Gaboon.

At that time there were only twelve members of the one church at Baraka. In all, nearly forty had been connected with it; but ten of these had returned to Cape Palmas, about the same number had been excommunicated, and five had died. The temptations to which numbers are exposed, in connection with

the allurements of trade with foreigners, and the customs of the country, especially slavery and polygamy, are very great. Since then, though the mission has been reduced in the number of laborers, there has been more of religious progress, — more experience of spiritual influence, — than ever before. During the year 1859, six members were added to the church by profession. In 1860 there was decided religious interest, and ten or twelve young men, in a class instructed by Mr. Bushnell, indulged the hope that they had been born again. In 1862, eighteen persons were received to the church, and in 1863, nine, all on profession of their faith. Several have been received more recently, and at the latest dates there were a number of inquirers. A new, substantial, and pleasant house of worship was erected in 1862, mostly at the expense of foreigners residing at the Gaboon. There are two schools at Baraka, one for boys and one for girls, in both of which most of the pupils are boarded on the mission premises. The great object in these schools has ever been to raise up native helpers for the missionary work — preachers, teachers, and their wives. There were, in 1863, some young men studying with the professed purpose of preparing to preach the gospel, but the “allurements of trade” have drawn them away; and the system of polygamy, and other customs of the people in respect to marriage, act, says Mr. Walker, “as mildew and blight on all our hopes for the females of these lands.”

The general conduct of members of the church is now reported to be as correct as could reasonably be expected; but “the great difficulty of finding among the members those who are willing to go and preach to others that gospel which has been found so precious to their own souls,” is still “the most discouraging feature of the work.”

The brethren now at the Gaboon have been long connected with the mission, laboring with a faith, a love for souls, and a patience and cheerfulness of hope, which will be had in remembrance before God, and entitle them to an interest in the warmest sympathies and the most earnest prayers of Christians at home. Mr. Walker reached Africa in 1842, Mr. Bushnell in 1844, Mr. and Mrs. Preston in 1848, Mrs. Walker in 1851, and Mrs. Bushnell in 1854. Respecting the results of effort in this field, Mr. Wilson stated, several years ago, “When the missionaries first arrived at the Gaboon, the people were immured in the profoundest heathenism. They had no Sabbath, no sanctuary, no Bible, and had scarcely heard of the name of the Saviour of the world. Now, the Sabbath is known, and outwardly observed, by a large proportion of the people in the vicinity of the older stations; the Sabbath bell brings together a goodly assembly of orderly worshipers; more than one hundred youths have received a Christian education, some of whom are employed in promoting the cause of religion and education; two dialects have been reduced to writing, and the third is being studied out. In the first, the Gospels of Matthew and John have been translated and published, as well as other religious books. To all of which it may be added, that many thousands of immortal beings, in this region of country, have acquired sufficient knowledge of the gospel to be saved.”

Since these statements were made, Exodus, Proverbs, and the Acts have also been printed in the Mpongwe, and Matthew, a few Psalms, and a reading-book have been prepared in Dikele, the language of the Bakeles. There is a partial vocabulary of the Pangwe language.



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